

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 19, 1904.

VOL. VI, NO. 20.

THE GREAT CONVENTION.

FIFTY-NINTH ANNUAL SESSION.

GOSPEL TABERNACLE, NASHVILLE, MAY 13, 1904.

The B. Y. P. U. Convention.

NINTH ANNUAL MEETING.

Nashville, May 12,

The time of calling the meeting to order was set at 10 o'clock, but the people began to assemble as early as half past eight, spending the flying minutes in greeting old friends and talking of the things of other days. By the time the opening services begin the spacious Auditorium of the First Baptist Church, seating six hundred people, is well filled.

Promptly at 10 o'clock Rev. Ryland Knight, of Kentucky, the devotional leader, announces "My Faith Looks Up to Thee." Dr. Tralle, of Missouri, leads in prayer. "Let us sing 'Come, Holy Spirit, Heavenly Dove,' to the tune of Arlington," says the leader, and all the people sing with old time Baptist enthusiasm. After reading the Scripture in Luke that tells of the Master's command to the toiling fishermen of Galilee, to launch out into the deep for a draught, and making helpful remarks about what should be uppermost in our minds and hearts, a dozen or more brethren offering sentence prayers, the congregation sings "Stand Up for Jesus." Dr. Searcy leads in prayer. Another song, "My Hope is Built on Nothing Less," is sung.

President Dawson calls the Convention to order, appoints an enrollment committee, who, in about five minutes, announce the enrollment of all present as delegates. By this time the great Auditorium is packed, and people are standing all around the entrances. Before announcing the first speaker, the vast audience stands and sings that grand old Baptist song, "How Firm a Foundation," which alone, to any soul that knows the grace of God, is worth coming to the Convention to hear.

The first speaker announced is Dr. L. G. Broughton, of Atlanta, who speaks to the subject, "The Baptist Young People and the Great Cities of the South." He says it is a new experience for us to speak of great cities in the South. Having been reared in the country, he once thought that every great thing had to begin, and did begin, in the country. But he has since had reason to change his mind. All that is good, and evil too, now begins, or is connected with, the cities. If you run through the Bible and cut out all that refers to towns and cities, you will

not have much left. We get our politics from the city, also our fashions and customs. The people around my town get their fashions from Atlanta, the people of Atlanta get theirs from New York, New York gets hers from Paris, and Paris gets hers—well, from the Devil! There are three things that the churches must do with regard to our young men—get, train and use them.

1. How to get them.

Every man must have his own methods. I will give you my experience with my own methods. His experience as a poor country boy in a large city church was the richest thing one ever heard and one of the finest "take offs" to what too many times is seen in our city churches. We are failing to get hold of our young men today through methods that do not appeal to their way of thinking. He recounted his success at the Tabernacle in getting hold of young men, not by preaching so much as by using his orchestra to draw the people, after which he preaches as best he can.

2. Train the people.

We want a Bible School in every church—not a Sunday-school, that to be sure; but a school, in addition to that where the Bible is taught so as people can take it, and from it show a sinner how to be saved. This is what we need and need now. It does not take brains to save a soul, else many of us never would have been saved, or saved any one else, by the grace of God. Life is what we need in all our churches. Let the community see that you have life, and they will come to your meetings.

3. We must use our young men. It is easy to get hold of young men; it is easy for us to train them and it is easy to use them, if we will just get down to it. Harness your young men while they are young. Put them on your board of deacons, put them on committees, organize them into mission bands, and do it while they are young. In the Tabernacle church we have thirty five deacons and twenty five of them are young men.

After this inspiring address the audience sings "Throw Out the Life Line," when Dr. Burrows introduces Bishop Fitzgerald, who indulges in some pleasantries for a few minutes, stating for nine months he once acted as pastor of a Baptist church. No sooner had the Bishop finished his last word, than our own Bishop Farish arose and said, "Brother President, I move we

proceed with our business"—and Dr. A. F. Robertson speaks on: "Conscience and the Word." Conscience is variable and subjective. It needs to go to school. It is moved by the emotions and intellect. We find it approving today what it condemned yesterday, and vice versa, but we must follow conscience.

The Bible is claimed by some to be only a human book, just as any book a man may write, in which case conscience is not compelled to listen. Another view is that the Bible is supernatural and natural both, God using man in its production, in which view conscience compels every one of us to believe and do what it says—all it says and do it forever.

If conscience and the Bible disagree, what then? The thing to do then is to stop and wait awhile, make a new study of the Book. We all have the same physical book; but all of us have not the same Bible. The Bible to me is the way I interpret what God says. For instance, Bishop Fitzgerald and I have not the same Bible in our heads—if so some of his has leaked out, for we do not believe it alike.

Sometimes we must not only examine the Bible, but we must work on conscience, and see whether it is right or not, so as we may be enabled to agree with God in all that He says concerning us. Stand by the conscience; but insist that the conscience be humble and reverent. In case of conflict between conscience and the Bible, conscience must surrender to what God says. Let us welcome all the light we can get, only let it be light and not something else. The enlightenment of the conscience by the Word of God will throw a flood of light on our pathway. Let us treasure both conscience and the Word of God. Don't we need a new conscience—the old one renewed? Do we need a new Bible? We do, unless our conception of the Bible is God's conception of it, until that takes place we can always have a new Bible, or the old one made new by a deeper and more correct understanding of it. After sundry announcements the Convention adjourns until 2:30 sharp.

At 2:45 p. m., the Convention convenes, Rev. Rayland Knight conducting the devotional exercises. Prayer by J. G. Harrison and E. C. Dargan.

The convention goes into the election of officers. Dr. L. O. Dawson is again unani-

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uously elected president. W. H. Smith and T. H. Athy are unanimously elected vice-presidents and W. W. Gaines recording secretary. A. J. Barton, L. D. Warren, C. E. Burts and M. L. Wood are appointed as the nominating committee.

The executive committee makes a very strong and vigorous report through its president, Rev. J. M. Shelburne. They recommend that more people be induced to study the C. C. C. and that we strive to increase the circulation of the *Baptist Union*, and that we be largely represented at the Detroit Convention. The report is discussed by J. M. Shelburne and adopted.

Dr. E. B. Pollard delivers a very strong address on "How we may Help and be Helped by attending our General Convention." Dr. Pollard had the close attention of the audience.

Prof. M. L. Brittain then leads an open parliament on "Problems of the Local Union." He pleads that we organize for the better education and development of our young people. L. W. Doolan speaks on the necessity of close cooperation on the part of Young People's Unions with the work of the local churches. He thinks the pastor should make it a point to be present at all meetings of the Union, and that the older members should be better posted in the work of our Unions and give their presence and influence; and that all should work with the young people.

Mr. Richard Hall speaks of the work that may be done in a small village church. He fears that some of our machinery is not adapted to meet the conditions existing in some small churches. Dock Pegues of Texas speaks of the need of efficient leaders. The best material in the neighborhood should be secured as leaders and teachers.

Dr. Headen, of Georgia, tells of how he had lead his young people with all his energies and of the good he got out of the work. Dr. J. B. Searcy speaks of the good the Union had accomplished in his church, and how the work was done. He urges every church to have a Union. Others speak and Dr. L. O. Dawson delivers the closing address.

The committee on nominations presents a report which is adopted, and the session adjourns to meet at 8 p. m.

B. Y. P. U.—EVENING SESSION.

When the time for calling the Convention to order comes every seat in the great Auditorium is taken. Vice-President Smith is in the chair. The congregation rises and sings with the voice of many waters, "Praise God from Whom all Blessings Flow." Dr. Headen of Rome, Ga., leading the invocation prayer, the choir give us a very pretty exercise in musical gymnastics, after which, without the aid of the great organ, which has "incapacitated itself for a minute" in the rendition of the anthem, we have some old fashioned singing again, Dr. Davidson following in earnest prayer, and the great audience "fairly taking the roof off," in singing "Come Thou Fount." Surely it is good to feel the uplift of soul that comes from such a tidal wave of

praise and devotion.

At 8:30 President Dawson calls the Convention to order and after some preliminary matters, the taking of a collection incidentally, to pay for the printing and distribution of the minutes is had.

The first address of the evening is on "Revival of Doctrinal Preaching and Teaching," by Dr. W. M. Harris, of Texas. The first thing to decide is what is meant by doctrinal preaching. It is not controversial preaching. I am glad the day is forever past when we may read in the prints that Elder Smith and Elder Jones met at the cross-roads and engaged in a three days debate, while people came from forty miles around, and tore up the ground by the acre. Doctrinal preaching as set forth in the subject, contemplates the setting forth of the great truths of God's Word, plainly, earnestly and in love.

Now, have we got this kind of preaching in our pulpits today? I think so. There are many styles of preaching—the anecdotal, the illustrative, the civic, the sensational, the practical, etc., and I do not say that a preacher ought not to ever employ any and all of these. There are times when the preacher must make an appeal from his pulpit for civic righteousness in his community; but for the most part, let his theme be doctrinal. There is more in it to lead sinners to become Christians. Tell him of his depravity, of his guilt, and God's power to save, through the shedding of the blood of His Son, on whom He has laid our iniquity. There is more in doctrinal preaching to build up character than in all your ghost stories. It not only lays a foundation for Christian character but it is soul food for the Christian. There are some qualifications for doctrinal preaching. A man must be a student of the Bible itself—not so much about the Bible, but the Bible itself. A strong Christian experience is necessary to doctrinal preaching. The greatest preachers of earth have been doctrinal preachers. Paul, Luther, Calvin, Wesley, Robertson, Broadus and others were this sort of preachers, and, while we do not believe in some of the doctrine that some of these preached, yet they preached doctrine as they understood it, and this is what made them great.

Dr. W. H. Geisweitz, editor of "The Baptist Union," is the next speaker and his theme is "The Inner Life." In starting out, he says that the next "Sacred Literature Course of Study" will be "Christian Doctrine." There are not two lives, the inner and the outer; for in the last analysis, there is but one life, and that is the inner. The outer man may perish every day, but the inner man is renewed day by day. Life consists not in the abundance of things a man has and may hang upon himself, but in the amount of life elements. "High living is not high thinking," but plain living produces high thinking. Never put a ten dollar binding on a ten cent book. The binding is nothing, the book is the gold, the life. Who owns the mountains? Not the man who builds a mansion upon the tops of them, and builds a great fence all

around them; but the man who can look up through these to God. In Christ Jesus we have all things, and are rich. The gospel is life, and unless a man has eternal life in him before he dies, he will never have it in heaven above. Being saved from hell, is the least thing in the gospel; for Christ came to give us life and that more abundantly. Oh! the luxury of the restfulness of the inner life! It is this that enables us to say with Paul, "I know in whom I have believed." Nearly all the advocates of the extreme views of the "higher life" are so mean, so sour, so ugly, that you at once want to turn away from them. But the Christ-life in us constitutes an "inner life" that will abide forever. This is one of the most uplifting addresses of the Convention and is frequently punctuated by loud amens, from the congregation.

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FIRST DAY.—MORNING SESSION.

The inspiring closing of the B. Y. P. U. Convention last night argued that there would be a high tide on which to begin the Convention this morning.

Promptly at 10 o'clock Dr. W. W. Landrum announces "My Faith Looks Up to Thee," and the people sing as only people on this earth do when they meet in the Southern Baptist Convention. President Eagle calls the Convention to order and ex-Gov. Northen leads in prayer. Dr. S. H. Ford leads the devotional exercises, reading from the 17th chapter of John. He says there are seven things in this prayer—manifestation, regeneration, identification, preservation, sanctification representation and glorification. This venerable man of God closes his remarks by leading us right into the courts of heaven, the congregation singing with great enthusiasm "Happy Day."

Secretary Burrows reads the list of messengers announcing that we are entitled on a financial basis to 1,507 and from the associations 483; total 1,990, distributed as follows:

Arkansas, entitled to 32, present 27.

District of Columbia, entitled to 9, present 9.

Florida, entitled to 21, present 14.

Georgia, entitled to 236, present 104.

Indian Territory, entitled to 3, present 3.

Louisiana, entitled to 33, present 21.

Mississippi, entitled to 109, present 78.

Missouri, entitled to 82, present 46.

Oklahoma, entitled to 3, present 2.

South Carolina, entitled to 111, present 44.

Texas, entitled to 196, present 80.

Virginia, entitled to 183, present 72.

Alabama, entitled to 114, present 107.

Tennessee, entitled to 91, present 91.

Kentucky, entitled to 141, present 141.

North Carolina, entitled to 100, present 18.

Dr. Eaton moves that Rev. John Ferguson, editor and business man, a Baptist from Colombo, Ceylon, who is present, be permitted to address us for ten minutes. He was a Scotch Presbyterian when he went out forty years ago, but on reading

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his Bible anew he became a Baptist. He gives a glowing account of the work of Christianity in far away Asia and contiguous countries. The progress is much greater than appears in figures, although these are not discouraging.

The roll having been completed, the Convention goes into the election of officers. Dr. A. T. Robertson nominates, and Dr. Buckner seconds, the present incumbent, and the secretary is instructed to cast the ballot of the Convention for Gov. Eagle, which is done. In accepting the office, Gov. Eagle says he would rather have this honor than 'any other that could be bestowed upon him. In accepting he also announces that he will never allow his name to be put before the Convention again, because of the great number who are more worthy of the honor than he, which evidently is sanctioned by all present. The Convention has four vice presidents; seven brethren are nominated. It is moved that the four receiving the largest number of votes be declared elected. Pending the election of the vice presidents Dr. Burrows delivers his address of welcome. He says, absence of the governor, mayor, and a number of other distinguished men, who usually deliver welcome addresses, is not because we have none such of eloquence, but because of the fact that every brother of common sense knows that he is welcome, else you would not have been invited, which is a departure greatly to be appreciated on such occasions, for the most boring thing in the world is to listen to long drawn-out welcome addresses, when we pay the freight. Rev. W. T. Bryan, returned missionary from China, responds to this address in a few felicitous words.

Prof. S. C. Mitchell gets the floor and reads his famous resolution, which was introduced into the Virginia Association, and requested to be introduced into the Southern Baptist Convention at this session. It proposes a new, large representative committee or commission to study the whole negro question, with a view to more perfect co-operation in behalf of the moral and religious condition of the negro. Prof. Mitchell backed his resolutions with a brief speech, introducing Dr. Livingston Johnson, of North Carolina, who presents a similar resolution, looking to the same purpose. Dr. A. J. Barton, of Arkansas, moves that the whole matter be referred to a committee, hereafter to be appointed, on "The Work Among the Colored People," which committee is to be composed of one from each State. Dr. Hawthorn arises to make a brief address in explanation of the motive and spirit of the Virginia resolution, but is ruled out of order, and the whole matter is referred to the above named committee. The committee on order of business reports that the time of meeting be at 8:30 a. m., adjourn at 12:30; convene at 3 p. m., adjourn at 5; meet at 8 p. m. and adjourn at pleasure, and that the Convention sermon be preached tonight. A motion to strike out 3 and insert 2:30 is voted down; also a motion to strike out 8:30 and insert 9 is likewise

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voted down. A motion to allow nothing but the sermon tonight and the usual necessary announcements of committees is voted down, and the Convention adjourns until 2:30.

FIRST DAY.—AFTERNOON SESSION.

Because of a down pour of rain the Convention is thirty minutes late in convening. After singing "Come, Holy Spirit," Dr. Martin Ball leads in prayer. Fraternal messengers are received and Dr. Chapman reads the report on nominations for vacancies on the board of trustees in the States of Georgia and South Carolina.

Dr. Van Ness, by request of Secretary Frost, reads the report of the Sunday School Board. The receipts for the year are \$109,728.76. The reserve fund has been increased by more than \$10,000.00:

Year	Bible Fund	Total Receipts	Appropriations	Reserve Fund	Building Fund	Net Assets
1892	\$ 14,50	\$ 19,574.83	\$ 355.32			\$ 4,081.63
1893	45.66	43,078.71	4,417.15			9,576.51
1894	7.82	48,539.16	5,857.15			11,786.17
1895		58,009.59	5,916.43	\$ 1,000.00	2,500.00	22,511.63
1896		63,141.12	9,912.01			14,312.30
1897	91.31	64,628.41	11,477.09			22,511.63
1898	673.16	66,626.90	11,855.49	10,000.00		22,511.63
1899	1,374.04	69,766.35	13,688.28	19,000.00		39,818.93
1900	1,310.97	71,801.97	16,288.52	20,000.00		68,359.53
1901	3,130.95	75,810.97	16,086.17	50,000.00	\$ 12,000.00	84,314.22
1902	4,088.44	89,345.71	17,717.59	50,000.00		118,455.04
1903	4,156.67	97,518.46	21,096.46	32,000.00		
1904	5,323.76	100,282.76	21,096.46			

Figures for Thirteen Years.

The Board's publications are:	
The Convention Teacher.....	\$ 0
Bible Class Quarterly.....	12
Advanced Quarterly.....	04
Intermediate Quarterly.....	02
Primary Quarterly.....	02
The Lesson Leaf.....	01
The Primary Leaf.....	01
B. Y. P. U. Quarterly, single copy.....	10
Six copies to one address, each.....	06
Kind Words (weekly, 8 pages).....	13
Youth's Kind Words (semi-monthly, 4 pages).....	06
Baptist Boys and Girls (weekly, 4 pages).....	08
Child's Gem.....	06
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	02 1/2

These quarterlies, papers and helps are used by very nearly all the schools in white Baptist churches in the South.

THE HYMN BOOK.

In this connection, but deserving special mention, the Board makes announcement of its "Hymn and Praise Book," which is now about ready for the printers. We cannot say just when it will be published, but as soon as possible. The de-

mand for its publication has been growing for years, and our people are in great expectation of it. It will contain between five and six hundred hymns and songs, and will be pre-eminently a book of praise. It will contain many of the old hymns so rich in doctrine and spiritual power and sweep of music, and also some of the nobler songs which have gladdened the hearts and enriched the life of Christians in these modern times as Zion has awaked to sing afresh the story of redeeming grace.

The selection has been made with the greatest care. This was first done by Dr. Lansing Burrows, who has had large experience as pastor in different sections of the country, and who is rendering this service to the denomination as a work of love. He submitted his list to a large number of brethren in city, country and village, and received many valuable suggestions as to eliminations and additions. Then the Book Committee of the Board called to its aid a Hymn Book Commission of five prominent men in the denomination, viz.: Dr. A. C. Davidson, Alabama; Dr. W. W. Landrum, Georgia; Dr. John F. Purser, Georgia; Dr. E. C. Dargan, Kentucky; Dr. S. M. Brown, Missouri. They held two sessions in Nashville, and with painstaking conscientious labor wrought to make the book what it should be to meet the needs and wishes of our people. It is a Baptist book for Baptist churches.

To make such a book requires, of course, the outlay of a large sum of money. But the Board has not thought so much of the expense as it has of meeting the needs and demands of our people—desiring to make really the best book or none at all. We shall count it our greatest joy and triumph if this venture proves successful, and the book finds a place in the homes and churches of our land, and awakens the singing of praises unto him who loved us and gave himself for us.

The Board has three field-men giving all their time to the work of building up Baptist Sunday Schools in all our churches—B. W. Spillman in the eastern tier of the States; R. N. Inlow west of the Mississippi River, and L. P. Leavell in the middle States. It also has Rev. M. P. Hunt, in cooperation with the Home and Foreign Mission Boards, west of the Mississippi River. Dr. Van Ness has such a soft, melodic, singing kind of voice that holds the great congregation spellbound—in sleep almost from the first sentences. Dr. McConnell interrupts the reader long enough to say that some one goes around and wakes the people up, whereupon a call for air—"hot air!" shouted several voices—is heard from all over the room. It is high time our Boards were learning to read only important extracts from their reports, and leave the reading of same to the people at their leisure.

The tellers on the election of vice presidents report that C. B. Willingham of Georgia, R. B. Buckner of Texas, E. W. Stephens of Missouri, and John W. Thomas of Tennessee, are elected. The Convention refreshes itself by standing and sing-

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ing "Come Thou Fount."

HOME MISSION BOARD

Secretary Gray reads the report, prefacing it by stating that, if the people would not read their papers and go to sleep for the first hour and a half, he could guarantee that they would stay awake the balance of the time. In three years the Board has lost three secretaries—Tichenor, Kerfoot and McConnell, and yet the work has gone right ahead. The new secretary, B. D. Gray, an old Mississippi boy, has been in office for only nine months during the year, but is getting the work well in hand.

SUMMARY OF WORK

Missionaries	616
Weeks of labor	20,815
Churches and stations	2,244
Sermons and addresses	63,772
Prayer meetings	12,846
Religious visits	147,070
Baptisms	7,526
Received by letter	9,271
Total additions	16,797
Churches constituted	157
Houses of worship built and improved	179
Sunday Schools organized	714
Bibles and Testaments distributed	18,275
Tracts distributed (pages)	2,094,140

FINANCES.

Receipts. The total amount of cash received for the work of the Board from all States last year was \$103,969.05, and from miscellaneous sources \$5,514.24. Our receipts from all the States this year have been \$127,850.56, and from legacies and other miscellaneous receipts \$5,707.44, a gain from all the States of \$23,881.51.

Every State, with the exception of two small ones, increased its contributions over previous years.

Received for the Tichenor Memorial Church Building Loan Fund the sum of \$3,047.79, and for Church Building Loan Fund, including Tichenor Memorial, the sum of \$3,765.26. (See Treasurer's report for detailed statement of finances.) Aggregate amount of cash in Building Loan Fund Department on hand \$4,221.82. Receipts this year \$3,765.26.

APPROPRIATIONS.

Appropriations.—At the annual meeting in June, 1903, the Board made appropriations to the amount of \$108,436.50. Some of these appropriations were conditional and contemplated enlargement in certain directions, but were not payable during the year as conditions were not met and enlargement actually began. The outlay for the year for the general work, not including the Building and Loan, amounted to \$106,377.06.

We have not made appropriations to all the objects for which help has been asked. Many worthy and exceedingly hopeful fields were of necessity denied help. Along during the year the receipts ran a little ahead of previous year, but on the very last day, April 30, the actual receipts amounted to \$42,221.45, which made the

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increase for the year amount to 23 percent over previous year.

Custody and investment funds.—There is now deposited in our safety vaults at Trust Company of Georgia in this city:

The Mrs. Fannie A. Stocks Legacy, composed of securities worth, at market value of today, \$40,000. The Home Board is trustee for this legacy and is directed to pay one-half of the net income to the aged ministers of Georgia and use the other one-half for the work of our Board. The annual income from this fund this year amounted to \$1,650.38.

The Board receives from other legacies an annual income of \$90.00 per year.

WORK AMONG THE NEGROES

Within the bounds of the Convention there are nine million Negroes. It is conceded that the great majority of them are Baptists, or under the influence of Baptists. They are as yet untouched by the skeptical tendencies of the age, are responsive to religious leadership, and, despite manifest lack of moral development, are capable of real consecration to the cause of Christ and the attainment of Christian character and usefulness. The Board has not regarded work among the Negroes of the South as one of the doubtful or debatable fields of its responsibility.

In the very first pronouncement of the Southern Baptist Convention in 1845, the duty of giving the gospel to the "sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people" was assigned as one of the primary purposes for the organization of Southern Baptists, and at the time this work was given over to the Home Mission Board. Every succeeding Convention has emphasized the Board's instruction to go as largely and as rapidly as possible into this work. In pursuance of these instructions the Board has each year maintained a work for and in co-operation with Negro Baptists in several States, and has responded to opportunities for useful missionary labors among them as promptly as they presented themselves and were approved by State Boards. In 1897 the Board, instructed by the Convention, entered into a movement for Negro missions which, in the States of North Carolina, Virginia, Tennessee, Missouri, Georgia, Kentucky, and Alabama, required the expenditure of more than \$20,000 by the co-operating bodies. The Board has stood ready to continue its part, and this work has been carried on during the past year in a modified form in the States of Kentucky, Missouri, North Carolina, and Virginia. The work in Missouri, however, was confined to the employment of one missionary for a few months only, during the early part of the year, and has been discontinued entirely.

The work accomplished by this plan has been, in the main, satisfactory, and in some instances eminently successful. The following items consolidated from the quarterly reports of missionaries engaged in this work during the year give a fair

idea of the character of work and what has been accomplished:

Number of Missionaries.—Alabama 1, Kentucky 2, Missouri 1, North Carolina 3, Virginia 4; total 11.

Weeks of Labor.—Alabama 52, Kentucky 104, North Carolina 156, Virginia 208; total 520.

Number of Institutes Held.—Alabama 8, Kentucky 23, North Carolina 50, Virginia 59; total 140.

Number of Preachers and Deacons in Attendance.—Alabama 40, Kentucky 1,354, North Carolina 522, Virginia 516; total 2,432.

Sermons and Addresses Delivered.—Alabama 201, Kentucky 464, North Carolina 460, Virginia 750; total 1,875.

Prayer Meetings.—Alabama 103, Kentucky 248, North Carolina 136, Virginia 177; total 664.

Religious Visits.—Alabama 57, Kentucky 580, North Carolina 480, Virginia 1,371; total 2,488.

Baptisms Reported.—Alabama 13, Kentucky 69, North Carolina 96, Virginia 813; total 491.

Pages of Tracts Distributed.—Alabama 1,500, Kentucky 94,591, North Carolina 4,006, Virginia 3,700; total 103,797.

Amount Expended in this Work by the Home Board.—Alabama \$250, Kentucky \$315.10, Missouri \$69.03, North Carolina \$250, Virginia \$749.36; total \$1,533.49.

Recommendations of the Board with reference to the work among the Negroes are that:

1. That in recognizing the National Baptist Convention which comprises four-fifths of the Negro Baptists in the South, as the representative organization of the Negro Baptists, the Board lends encouragement to the providential movement towards the complete unification of all factions among the Negroes in one organization.

2. We give approval to the principle on which that Convention stands—viz: that as far and as rapidly as possible the Negroes shall bear their own burdens of growth and progress, helping themselves and thus commanding themselves as worthy of being helped.

3. The grateful recognition of the work of Northern Baptists in the field of education among the Negroes of the South.

4. A scheme of work practically arranged with reference to existing Negro Baptist organizations from their State Conventions down to their local churches.

5. The great emphasis on the Negroes' share of responsibility and expense which lays half the burden on his shoulders.

6. The underlying purpose to work toward the restoration of the old-time sympathy between the two races in local communities and the giving to the Negroes the benefit of the guidance and instruction of the local white pastor in the things of the gospel which is to be effected by the organization of volunteer service.

7. The Home Board's retention of the oversight and direction of its work among and in co-operation with the Negroes.

These plans have been carefully considered and discussed by a large committee of experienced brethren of the Board, by a similar committee from the National Baptist Convention, and then by the two Boards separately. They have been adopted by the Negro brethren and also by our Home Board, awaiting the approval of the Southern Baptist Convention at its present session.

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Our Baptist forces in the great cities of the South are absolutely unable to cope with the odds against them. Let a few comparisons illustrate the religious needs of our larger cities: Atlanta is a Baptist stronghold. With something more than one hundred thousand people, she has more than eight thousand white Baptists while Baltimore, with nearly 600,000 population, has about 4,500 white Baptists; St. Louis, with 750,000 people, has a little over 5,000 white Baptists; Memphis, with 125,000 people, has less than 2,500; and New Orleans, with 325,000 has 900 white Baptists. Atlanta, with one third the population of New Orleans, has eight times as many Baptists, which makes Atlanta Baptists relatively twenty-four times as strong as New Orleans Baptists. Can we longer suffer this condition of affairs? The certainty of an Isthmian canal has thrown a new spirit of enterprise into all the South, and New Orleans will be more affected by this greater inter-oceanic highway than any city on the continent. Our Board ought to spend there not less than \$25,000 annually for the next ten years. Not to seize our cities is to surrender the strongholds and ultimately to lose the country as well."

The attention of the Convention is called to the principles which underly this plan of work.

1. That in recognizing the National Baptist Convention which comprises four-fifths of the Negro Baptists in the South, as the representative organization of the Negro Baptists, the Board lends encouragement to the providential movement towards the complete unification of all factions among the Negroes in one organization.

2. We give approval to the principle on which that Convention stands—viz: that as far and as rapidly as possible the Negroes shall bear their own burdens of growth and progress, helping themselves and thus commanding themselves as worthy of being helped.

3. The grateful recognition of the work of Northern Baptists in the field of education among the Negroes of the South.

4. A scheme of work practically arranged with reference to existing Negro Baptist organizations from their State Conventions down to their local churches.

5. The great emphasis on the Negroes' share of responsibility and expense which lays half the burden on his shoulders.

6. The underlying purpose to work toward the restoration of the old-time sympathy between the two races in local communities and the giving to the Negroes the benefit of the guidance and instruction of the local white pastor in the things of the gospel which is to be effected by the organization of volunteer service.

7. The Home Board's retention of the oversight and direction of its work among and in co-operation with the Negroes.

These plans have been carefully considered and discussed by a large committee of experienced brethren of the Board, by a similar committee from the National Baptist Convention, and then by the two Boards separately. They have been adopted by the Negro brethren and also by our Home Board, awaiting the approval of the Southern Baptist Convention at its present session.

THE CITY PROBLEM.

The report gives the following tabulation of our strength in some of our large cities:

contributions in the past few years, we more greatly rejoice that the Lord has more than trebled the number of converts on the foreign fields. Let us thank God for this great ingathering, and earnestly pray to Him for still greater blessings during the present year.

FINANCES.

The report sets forth the following table of figures that tell their own story:

STATES.	ASSOCIATIONS.	CHURCHES	PREACHERS	MEMBERS	1902-1903.	1903-1904.
Alabama	82	1,918	1,080	145,793	\$ 18,625.77	
Arkansas	50	1,306	872	76,901	16,424.06	
Dist. of Columbia	1	17	26	5,842	4,256.51	
Florida	1	502	287	25,216	1,607.54	1,712.41
Georgia	82	2,074	1,371	294,062	9,903.41	9,200.48
Indian Territory	24	311	267	229,741	40,861.58	
Kentucky	28	1,780	1,191	203,875	22,229.36	
Louisiana	1	58	304	41,834	5,190.03	
Mississippi	64	752	47	10,082	1,713.70	
Missouri	79	1,569	1,414	110,433	16,105.43	
North Carolina	59	1,814	938	154,523	18,111.89	
Oklahoma	14	1,770	207	177,505	17,107.95	
Tennessee	31	925	488	15,033	2,251.67	
Texas	118	1,577	1,126	188,253	21,040.76	
Virginia	26	882	573	124,718	17,389.54	
Other sources				228,594	42,080.08	
T. tal.	810	20,599	12,937	\$ 218,512	\$ 22,629.68	
				62	62	

FOREIGN MISSION REPORT.

Dr. Willingham reads extracts from the Foreign Mission Report, opening up with the following noble words:

We render to our God praises and thanksgivings for His manifold blessings on the work which we have been trying to do for Him during the past year. He loves this sin-cursed world, and after giving His Son to save men, He committed to His people the great work of carrying the glad news of salvation to every creature in all the world. In obedience to His command, we have sent out men and women to proclaim the Gospel of His love and invite dying souls to Him. The reports, which come back from our workers at the front are glorious. Never in the history of our work has there been such a mighty onward movement among our workers.

They tell us with joy and thanksgiving of 2,076 baptisms on the foreign fields during the year. This is a mighty army won to our God, and when we remember that only a few years ago we rejoiced at the news of five hundred converts, we lift our hearts in praise and adoration to God, who has so greatly blessed our labors, for we know that these thousands now gathered in, will themselves be a power to win others, and that really they are only the forerunners of many thousands more who will soon turn to our God. While we greatly rejoice at the large increase in the contributions of the churches in the home land, for we have more than doubled our

APPOINTED.

Rev. John Lake, of South Carolina, appointed July 2, 1903.

Miss H. F. North, who was formerly a missionary in South China, reappointed February 9, 1904.

J. G. Meadows, M. D., formerly of Alabama, now of Louisiana, appointed February 24, 1904, for South China.

Mrs. J. G. Meadows, (nee Dorcas Fidelia Merriman), formerly of Pennsylvania, now of Louisiana, appointed same date as her husband.

Miss Julia Meadows, formerly of Georgia, now of Louisiana, appointed February 24, 1904, for South China.

Rev. B. P. Roach, of Tennessee, appointed February 24, 1904, for South China.

Rev. W. H. Tipton, of Tennessee, appointed April 20, 1904, for the work in South China.

Mrs. W. H. Tipton, (nee Nellie Roberts), of Tennessee, appointed same date as her husband.

Rev. T. F. McCrea, of Virginia, formerly of Mississippi, appointed for Chinkiang, China.

Mrs. T. F. McCrea, (nee Jessie C. Reed), of Pennsylvania, appointed same date as her husband.

All of the above expect to sail for China in the summer or early fall.

Rev. J. F. Ray, of Mississippi, appointed April 20, 1904. He has been assigned

to the new work in Persia.

Miss Daisy Pettus, of Alabama, appointed April 20, 1904, for the work in Toluca, Mexico.

DEATHS.

We have to chronicle the departure from earth of two of our consecrated workers. On Sunday, October 4, 1903, came a cable message from North China, giving the sad news of the death of our sister, Mrs. J. B. Hartwell. On April 3, 1904, another message was received from the same Mission, announcing the sad death of Mrs. W. H. Sears. Mrs. Hartwell was a native of Baltimore, Md. On August 3, 1881, she married Dr. Hartwell. She left three children.

Mrs. Sears was a native of Thomas Hill, Missouri, her maiden name being Effie Johnson. She was married June 17, 1891, and sailed in October of the same year for her work in China. She left two children.

We mourn the death of these noble, consecrated workers, and tender our sympathies to the bereaved husbands, and children left motherless. These sisters will be greatly missed in the work in China. God takes the workers to Himself. May He raise up others, that His work may go on.

ITEMS OF SPECIAL INTEREST.

Baptisms.—We rejoice that God has given us during the past year 2,076 converts in connection with our Foreign Mission work. We have never had anything like this before. To our Heavenly Father be all the praise.

Spirit of the Missionaries.—We rejoice in the harmony and good-will which exists among our missionaries. Along "the far flung battle line" they are advancing, and as they go forward, they are strengthening and helping each other. We ask that the brethren and sisters at home will read the messages which the missionaries send, and thus become informed about the great work which they are doing.

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in Italy. On returning, he had much useful information and kindly came to Richmond and gave an account of what he had seen and heard, to the Board. We trust that his visit will be productive of much good.

Gifts.—Our Sunday School Board in Nashville has kindly contributed \$1,000 for Bible and book work. The Publication Society, in Philadelphia, has also generously contributed \$200. These gifts greatly assist us.

Georgia leads all the States in her contributions with \$40,000 00, while Mississippi moved up to the 6th place with \$18,811.89. Kentucky is the only State that shows an apparent falling off—her contributions, on account of delayed mails, did not all get in on time. She would have had an increase also.

The Expense.—The whole expense of carrying on the work has been less than ten per cent, a little over 90 cents of every dollar given having gone to the missionaries.

Rev. J. L. White offers resolutions:

1. That we praise God for His blessings upon the work during the past year.
2. That we instruct our Home and Foreign Mission Boards to lay out their work on a basis of 25 per cent increase.
3. That we set apart an hour during this convention for special prayer for God's blessing upon the work. Adopted.

Dr. Burrows read the statistical report which shows 1,805,699 white Baptists in the South, 1,909,000 colored, total 4,766,000—"such as they are," he adds, very significantly.

Gov. Northen reads his report on the importance of a training school for women going out as missionaries, to the end that such a school had already been established in connection with the Seminary. After some minor announcements the convention adjourns until 8 p. m.

FIRST DAY.—NIGHT SESSION.

The Auditorium is estimated to seat 7,000; if so, there are now 5,000 present and still they come. Vice-President Stephens announces that while we are waiting for the singers (the choir) we will sing "How Firm a Foundation."

Dr. W. W. Landrum, pastor of the First church, Atlanta, is the preacher.

Contributions.—We rejoice that during the past year our churches have gone up in their gifts to \$247,629.69. This is far beyond anything ever contributed before.

New Workers.—We rejoice that God is calling so many to go in His name. While we have not been able to appoint as many this year as we need, yet a number have gone, and quite a number of young men and women are in our schools and seminaries preparing to go. May the Spirit of God rest upon many others and may they joyfully answer, "Here am I, send me."

Visit to Missions.—Last May Mr. Joshua Levering, of Baltimore, Vice-President of our Board for Maryland, and also the father of one of our missionaries, Mrs. P. S. Evans, started for a trip in foreign lands. He first visited our work in Japan, then in Central China, and later the work

trine of the universal light of Christ is greatly affecting our mission work. We must meet Confucianism, Buddhism and every other heathenism by recognizing the good that is in them, and from that vantage ground present the greater light. Men love darkness because their deeds are evil, and will not come to Christ that they may be lighted, loved, and saved. This is our message to the world—Christ, its light, its life, and worthy of its greatest love.

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The sermon over, the congregation stands and sings "All Hail the Power of Jesus' Name." Dr. Landrum then asked unanimous consent to present a young lady, a deaf mute, Miss Myrtle Morris, who goes as a voluntary missionary to the deaf mutes in Cuba, where there are many such. Rev. Earl D. Simms sings "Nearer, My God, to Thee," while she speaks the same to us on her fingers.

The resolution of last year, offered by Judge Hillyer, of Georgia, changing the name of the Convention to "The Baptist Convention of the United States," is taken up, and the author comes forward and says that he now thinks that the time has not yet arrived for such action, and moves a modified substitute for same. The substitute calls for the appointing of a committee of five to further consider the matter.

Dr. Prestridge introduces a resolution calling for a committee of one from each State to be appointed to co-operate with other similar bodies to arrange for a Pan-American Congress.

Dr. Broughton introduces a resolution appointing a committee of twelve on evangelization among the destitute parts of our country, which is referred to a committee to be considered during the sittings of this Convention—if possible Sunday at 3 p. m. Convention adjourns until 8:30 tomorrow morning.

SECOND DAY—MORNING SESSION.

Devotional exercises begin at 8:30 with about 100 present and twice as many standing on the outside talking. Among Mississippians present are Mahoney, at the piano, Sproles, Snoot, Hackett, Searcy, Miley and Bosdell. President Eagle's gavel falls promptly and Dr. Boone leads in prayer. Bro. Mahoney reads the Scriptures, a number of brethren offering prayer, interspersed with songs.

Secretary Gregory reads committees on which the following Mississippians are placed:

Nominations.—T. J. Bailey; Enrollment—A. V. Rowe; Time, preacher and place of meeting—J. T. Ellis; Womans Work—W. A. McComb, chairman; Report of Foreign Mission Board—C. L. Lewis; Items of interest—R. N. Venable; Finances of Board—H. C. Rosamond; Work among the Negroes—W. F. Yarborough; Mills and Mines—J. M. Cook; Finances Home Board—W. T. Ratliff; Publications and tracts of Sunday-school Board—J. B. Searcy.

Secretary Burrows reads the journal for previous day. A committee of five is ap-

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pointed to look into titles of certain small tracts of land in Alabama and Pennsylvania, given to the Southern Baptist Convention. A. C. Groves offers a resolution changing the Constitution, so as to cut down Associational representation—Referred to Committee on Constitution. Secretary Burrows reads a letter from A. J. Diaz, asking for a committee to reopen the troubles of Cuba, which is declined with enthusiasm. W. B. Turley offers a resolution looking to the transfer of Cuba from the Home to the Foreign Mission Board—referred to Home Mission Board. T. B. Ray reads report on preaching for Sunday, the following Mississippians being assigned to preach: A. V. Rowe, W. F. Yarborough, J. H. Anderson, H. F. Sproles, W. P. Price.

Dr. A. J. S. Thomas reads the report of the visiting Committee from the Convention to the Seminary. They made their visit the 21st and 22nd days of April. They report as having a good time and well pleased with what they saw. There are 273 students, 236 of whom are college men, 50 of them have volunteered to go to the Foreign Field, 100 of them preach every Sunday and 160 receive aid from the "Students Fund." Entire harmony prevails, as it should. More time is given to the English Bible. Elocution is receiving greater emphasis. "Latin" theology has given way to Biblical theology. One of the most important changes and improvements is the time now given to the study of "Missions." A building is needed for the married students—not to encourage more of them to marry, but to encourage those already married. A million dollar endowment is very much needed—they might have said two millions. A library fund is needed, and a gymnasium fund also. The outlook is most encouraging.

Dr. Mullins comes to the platform and requests that Dr. Sampson be heard, who speaks of the needs of a library. Only \$500.00 are at their disposal, a year, with which to buy books and periodicals, whereas we could make wise disposal of several thousand dollars. In the British museum are 1,700,000 volumes, strung out side by side, they would fill a shelf 69 miles long, while we only have 21,000.

Dr. Mullins speaks of the need of increased fund. The Seminary's income is from invested funds only, the interest on which has been cut down half because of the lower rate of interest on such investments. All other similar institutions are enlarging their equipments, and we must do likewise. We need \$5,600 right now to make repairs on New York Hall and we do not know where the money is to be had. In one of the parables the truth is the seed while in another the Sons of the kingdom. So in the Seminary, we teach truth and men, the Sons of the kingdom. We have there now an evangelist who is on the mourner's bench under deep conviction of ignorance, and he proposes to stay with us until he is able to use the Sword of the Spirit—Would that all of them would go and do likewise! The purpose of Homiletics is not to teach a man how to build

up a sermon; but how to preach a sermon so as to build up his congregation. God deliver us from the proud, foppish, foolish preacher. A preacher must make three conquests (1) self, (2) ideas, (3) circumstances. Do you remember Gen. Lee's famous order? "I don't issue overcoats, clothes, tents nor food to the men this winter," was that it? No. He issued no such order, neither ought the churches issue such an order to their young preachers that they might be kept humble. The call for men. I can show you that we have twice as many preachers as we need and also that we have not got half as many as we need. It is trained men that the Boards say they want in mission work and it is for trained men that our churches are calling. Will you not give your money to build up and equip a school to train these men for whom the world is calling? Hon. E. Nelson Blake of Arlington, Massachusetts, and Geo. W. Carroll of Beaumont, Texas, both have recently given \$5,000.00. The students have just subscribed \$6,000.00, can we not add that much more right now in a few minutes? He calls Dr. Hatcher to his assistance, who draws out the fact from Dr. Mullins that not only did the students subscribe but that the faculty gave.....\$2,100.00 R. B. Willingham of Ga.....1,000.00 Geo. D. Witt, Lynchburg, Va....1,000.00 J. T. Ellis of Alabama.....5,000.00 C. A. Wooten, Helena, Ark.....500.00 A. R. Levening, Missouri.....1,000.00 B. F. Proctor, Bowling Green, Kentucky.....1,000.00 S. L. Hearn, West Point, Miss....1,000.00 I. H. Anderson, Hopkinsville, Kentucky.....500.00 Mrs. W. H. Wiggs, Atlanta, Ga....5,000.00 W. J. Harris, Danville, Ky.....1,000.00 G. H. Nunally, Georgetown, Ky..1,000.00 George W. Norton, Louisville, Kentucky.....1,000.00 Miss Lucy Norton, Louisville....1,000.00 Mrs. Mattie Norton, Louisville.....500.00 Dr. and Mrs. J. B. Marvis, Louisville.....1,000.00 E. W. Stephens, St. Louis.....1,000.00 Mrs. J. B. Colwell, Louisville...1,000.00

An almost innumerable number of smaller amounts swelled the amount to \$3,202.00. It was a glorious hour. The Convention sings the Doxology and adjourns until 2:30.

SECOND DAY.—AFTERNOON SESSION.

President Eagle calls to order and Dr. Gambrell leads in prayer. Secretary Burrows reads a fraternal letter from the Free Will Baptist triennial convention, asking that a fraternal messenger be sent to meet with them in their next meeting at Dunn, North Carolina, which is voted.

Dr. Gray takes the floor in the interest of the Home Mission Report, which was read yesterday and submitted to the various committees, calling the various reports. While the chairmen are coming to the platform, the convention sings "Come thou fount of every blessing," and Dr. Cody reads the report on Mills

and Mines. Since 1880 the iron output has increased from 300,000 tons to 3,300,000 tons, and the coal output has increased from 6,000,000 to 62,000,000 tons; cotton mills have increased 1105 per cent, until one-half of the mills of the United States are now in the South. Working in these mills and mines are 400,000 poor people who need the Gospel. R. B. Garrett of Virginia reads the report on Church Building, and F. C. McConnell read the report on Mountain Schools and People. A. J. Barton reads the report on Frontier Fields. The greatest need is for houses of worship. In Texas alone there are about 3,000 churches without houses of worship; in Arkansas about 600 and 200 in Indian Territory. The report on the work among the negroes is read by Dr. A. C. Davidson of Alabama. To this committee was referred the Virginia resolution, upon which they recommend that a committee of one from each state be appointed by the convention to confer with the Home Mission Board with regard to increasing our work among the negroes, the execution of the plan agreed upon to be left entirely in the hands of that Board—a most happy solution of what was thought to be a very vexing matter to the Convention.

Dr. Cody had nothing to say on his report, more than he had written in the report.

Dr. Garrett, whom Secretary Gray says has built more churches than any other man of his years, makes a brief talk on his report. The hardest thing to do in building a church is to start, after that there is not much trouble. Dr. Gambrell speaks to the report also. He says, "a healthy turtle will grow its own shell," and Baptists can build all the churches they need. The "waste of wait" is a thing we need to study in our frontier work. Towns out there spring up with five and six thousand people in a week, and the first denomination to build a church, will get a lot given now, which will cost a thousand dollars later on.

The unique event of the convention thus far, is when a brother moves that Secretary Gray speak—Gray's refusal and promise to speak at night, is the greatest display of tact ever witnessed in a convention, and brought Gray to the front as one of the foremost Secretaries of our time.

Dr. Davidson speaks briefly but grandly and gloriously upon the negro question. The negro and the white man were one in our common ruin and are one in our common need of a Savior, and our obligation is that of the strong to the weak, to help each other in all things, looking to God for His guidance. This address of Dr. Davidson was so wise as to dispel all fear of any disagreement upon the question, and the report comes to a vote without further discussion.

Dr. Boyd, the Secretary of the Colored Baptist Publication Board, speaks briefly of the work among his own people, by special request. He is introduced by Dr. Folk as our "black Frost."

Ex-Secretary McConnell speaks as he

only can, upon the Mountain people. There are other denominations who are spending vast sums of money on the mountain people; but they are ours, by the gift of God, and one dollar of our money will do more to hold them for us than ten dollars of other money will do to draw them off to others.

Dr. Barton is called out, but because of the lateness of the hour, declines in favor of Dr. Hunt, the new secretary for all of the Boards in the West, who comes like a cyclone, sweeping everything before him. As he shows the country up, surely great things are in store for our people, if we will but only go over and cultivate the fields, and gather the harvests. The Convention adjourns with prayer by Dr. Davidson, to meet at 8 p. m.

SECOND DAY.—NIGHT SESSION.

The Convention is called to order by the President. "All Hail the Power" is sung by at least three thousand voices, and Dr. E. E. Bomar leads in prayer. The business of the evening is a further consideration of the report of the Home Mission Board. There are three phases of the report. Dr. W. M. Harris, of Texas reads that which deals with our cities and foreign population, the facts and figures of which are given in the first day's proceedings on another page. Little Germanies, Italies, and Scandinavias in our country with their old world ideas of religion will greatly menace the peace of the same, unless they have the gospel. It is recommended that at least \$25,000.00 be spent in New Orleans.

Dr. W. W. Hamilton of Kentucky reads the report on Cuba. It is recommended that a college for the training of native preachers in Havana, that a Mission be established on the Isle of Pines and on the Isthmus of Panama.

Rev. C. V. Edwards of the First Church, New Orleans tells why Baptist progress in that city has been slow. There are 100 Catholic priests assisted by 1,000 "sisters," with free transportation over all the railroads, and sometimes, free money over the counter, with a property valuation, in churches, refuges, and asylums, from three to five millions, while Baptists only have five poorly equipped churches whose property valuation is not worth more than \$50,000—for this and other reason our progress is slow.

Dr. A. U. Boone, at this juncture, moves to amend the report by appropriating \$10,000 to Memphis. Dr. Prestridge opposes the amendment, for the reason that we need to concentrate in New Orleans. Several brethren clamor for the floor and in the confusion the chairman of the committee withdraws the recommendation to New Orleans, leaving the whole matter to the good sense of the Home Board.

The Committee on time and place of next meeting recommends Fort Worth, and as the place, W. H. Felix, the preacher, Dr. Hatcher moves to strike out Fort Worth and insert Kansas City—and every body wants to talk at once, and many do speak, which resulted in the withdrawal of the invitation from Fort Worth and Kansas City is chosen.

The Convention adjourns until Monday at 3:30 a. m.

ier than Cuba and there is to be a great rush of population to those parts, and we ought and must begin work now.

Charlie Carroll, son of Dr. B. H. Carroll, who is under appointment of the Home Mission Board to Cuba, and who was in Cuba in the war, speaks of the possibilities in the field. The Convention rises and sings one verse of "Am I a Soldier of the Cross," and is addressed by Dr. Gray. He says if he had his way right now, he would follow the custom of the legislature—go into "the committee of the whole and consider the state of the union." There have never been such opportunities for Baptists as now. We have the supreme opportunity of all the ages here in the South now. Our Home Mission Board is not set for its own aggrandizement; but it is like the mother who spends herself in her children and is proudest when they do well, and rise up to call her blessed. We ought to go into all our Home Mission work with a Foreign Mission objective. We must so build up the base of supplies and equip our forces, that Willingham and Bomar will not have to lament that they cannot get equipped men for the regions beyond. The supreme question of this day and hour is for righteous citizenship and there is no better way to strike for this citizenship than by preaching the gospel in every nook and corner of our Southland. When the bridge across the river at Cincinnati, then the highest in the world was being built they began on both sides, putting span after span, until they were about to finish, the prophets of evil began to shake their heads and say it won't fit. The news went out that they were to finish on a certain day, and the people came from miles around, and sure enough, when the last two spans came down, they did not meet. The prophets of evil said: "I told you so." They telegraphed for the chief engineer who replied: "Wait until 12 o'clock tomorrow." In the meantime, the sun came, and poured his genial rays down upon the earth, under the warmth of which the spans began to expand, and suddenly came together—just as the engineer had designed. So let it be with the work of our Mission Boards, build toward each other until by the warmth of God we melt into one—and the Convention went wild with applause. And as he concludes by repeating "My Country 'Tis of Thee," the Convention rises and sings it as one man. It was a good speech, one of the finest ever heard in the Convention, and completely enthroned him in the hearts of the people.

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Rev. L. A. Scarborough of Abilene, Texas, spoke on the Sunday School as a soul winning agency. We want schools that will seek, as their chief concern, the salvation of the souls of the children. We want to know that our children are lost, in trespasses and sins, even of very tender

SUNDAY'S SERVICES.

The pulpits of the city were filled by the preachers in attendance upon the convention. This visitor went at 10 o'clock to the First Baptist church, where George Truett was to preach at 11 o'clock and it was filled from pulpit to the door, and they continued to come and jam and pack until the hour for the sermon, when at least 1,000 people were in sound of the preacher's voice. Dr. Willingham read the Scriptures, and Dr. Ford led in prayer. At 11:45 the preacher announced his text, "I go to prepare a place for you," and his subject was "Heaven." He said we do not think enough of heaven. It is a place of security, a place of exemption from pain, sorrow, sin and care, a place of rest, a place where righteousness is triumphant, a place where we shall know the things that we do not know here, where we shall know each other and where we shall know Christ, seeing Him as He is.

He spoke for about one hour and no one grew restless or left the house. It was a feast for the hungry soul. We were carried by the preacher right into the presence of God himself. When he finished there was scarcely a dry eye in the house. It was well worth all that it cost to go up to Nashville. There can be no doubt that Truett is the most popular Baptist preacher now living in the South.

We heard good reports from many other preachers and pulpits, but it was our pleasure only to hear this one.

Sunday afternoon at 3 o'clock a Sunday School mass meeting is held at the Tabernacle, where a number of splendid addresses are made, two of which deserve special mention. The first was delivered by Superintendent Broughton of the First Church school of Raleigh. He told the secret of success in getting hold, and holding young men for the Sunday School. When he was a young man he went to New York City to work in a printing office. He had been there only three months, when one day a man touched him on the shoulder and said: "Your name is Broughton and you live in the 9th ward do you not? We are going to have an election tomorrow and we want you to go and vote.—Your name is on the books and you'll have no trouble about it." Now that man was looking for men and he was finding them. As he found them so can we find them for the Sunday School and church services. He had organized for the purpose, and was working his organization. We must organize for the purpose of looking up the boys, girls, young men and women for the kingdom of God. In our school we now have 150 young men over 21 years old, who have been brought in just this way. If we want to find a man or woman we can do it.

A plate with seven teeth in it, two in front, two on one side and three on the other, was found in the Mississippi Baptist special from Nashville, last Tuesday. If the owner reads these lines and will send fifty cents to THE BAPTIST to pay for this notice and express charges, the plate will be sent by express prepaid.

years, and if they die without believing in Christ, they will go down to hell. I do not purpose to stand by the grave of children ten and twelve years old, who have never given their hearts to God, by faith in Christ, and tell their parents that their children are gone to heaven, for they are not.

But children, very young children can be saved, if we only believe they can and try to lead them to Christ. It would be a great thing if Southern Baptists would give their united efforts for the next year to the conversion of the children in our Sunday Schools now.

Dr. Frost is not on the program, but gets on it long enough to speak some strong words on "Pushing back to the cradle and forward to the grave." If a saloon man should put his hands upon all our children in the cradles, and watch them day by day, as they grow up to boyhood, that he might lead them to ruin, how indignant we would become, and how we would rise up to counteract his influence. So, let us take the "cradle" into the

[Continued on page 13.]

We acknowledge an appreciated invitation to attend the commencement exercises of the Mississippi Agricultural and Mechanical College, May 27, to June 21. We would greatly enjoy going, but cannot this time.

We acknowledge receipt of invitations to be present at the closing exercises of Hillman College and Blue Mountain. The former May 21-23, and the latter June 1 and 2. These schools are doing much for the young womanhood of our State, and are closing very prosperous sessions.

The great Southern Baptist Convention closed last Monday at 10 p. m. Some who remained over till Tuesday brought the minutes home with them handsomely printed and bound. Such rapidity in getting out so large a journal has never before been known in the world, has it? All this, because no other body in the world has such secretaries as this convention.

Lost.

A plate with seven teeth in it, two in front, two on one side and three on the other, was found in the Mississippi Baptist special from Nashville, last Tuesday. If the owner reads these lines and will send fifty cents to THE BAPTIST to pay for this notice and express charges, the plate will be sent by express prepaid.

Secret Prayer.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly." Matt. 6:6.

While this language does not forbid or discourage public prayer, it intensifies the need and power of secret prayer. It is a bold, clear strike at mere formal praying, and an unfolding, by way of contrast, the

nature of real prayer. In prayer, the soul must be shut in with God, talk with God, with no concern for pleasing man's ear. Thus early in the history of the Christian religion, Jesus undertook to reform the world with reference to praying. Is it not needed in our time? Can we be too careful about praying?

But I began to write about secret prayer, and I must concede in the outset, that there are many, many

HINDRANCES

in the way of such devotion. In fact, there are obstacles in the way of every duty. Self-denial is written under, and above, every effort to honor and enjoy God. He must not, therefore, be kept from this sacred duty and privilege by hindering causes. The victory will be all the sweeter when the greatest obstacles have been overcome.

Do I say too much when I say that secret prayer is almost a *lost art* with the people of God. Of course there is a kind of secret praying going on all the time, but not that kind that coolly lays aside life's implements of warfare, and goes in, empty handed, to talk with God about the affairs of individual life, and to enjoy His presence for a season.

We let the rush and the push of temporal matters nail up the closet door, and we content ourselves with occasional sighs of devotion. Now sighs are good, for they let into the soul rays of glory from the Throne; but the mere sighing of a longing heart will not answer for a season of secret prayer. Like Jesus, we need to go up into the mountain "apart" from all that hinders, and commune with our Father in secret.

If we would only reflect a little, the

NEED

of secret praying would, at once, become apparent. Secret prayer is one of the secrets of a happy, useful life. During our moments of solitude with God, we extract a sweetness from the words and promises of our Redeemer that do not come to us amid the business and noise of life.

While I do not appreciate merely visionary folks, yet, I do believe that in our secret communings with God, we have visions of His glory that we do not have at other times. It seems that when God would show His servant John things that were, are, and are to come, He called him out from the busy walks of life, and, when in the Spirit on the Lord's day, showed John beauties and glories unsurpassed. Patmos was not a dull place. Jesus and John were there, and that were enough.

But the mere joy of communion is not enough. The Christian needs strength for the duties of public life. The closet is a fountain of strength to the sincere servant of God. "Sit ye here while I go yonder and pray," said Jesus to His disciples, in the Garden. He was there under the shadow of the Cross. He needed help that His disciples could not give. His Father must help, and alone with His Father, He must be. What power of endurance Jesus received from God in those passing moments, the world will never know. Brethren! we need to say often to our friends,

"Sit ye here, while I go yonder and pray." Do you need strength? Then go into your closet where your conscience will be alone with God; there you will learn your weakness, and feel that you will take hold on God as never before.

Shall I exhort my brethren in the ministry before I close? Brother, if you do not need a note of warning, it will not hurt. Has power left the pulpit? To what is it due more than to neglect of secret prayer? I am persuaded that we need the closet of prayer more than we need the training of college and Seminary. But take college training, and do not conclude that such training is meant to supersede secret prayer. Boyce, Broadus, and other great spiritual lights were men who talked in secret with God. "Come boldly to the Throne of Grace, that ye may find mercy in time of need."

S. W. S.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Superstitions in Italy.

The 365 churches in Italy vie with each other in the possession of relics. Bottles of Egyptian darkness, manna that fell in the wilderness, the breath of Balaam's ass, several skulls of John the Baptist, bones of martyrs, pieces of the cross, nails used in its construction, thorns from the crown placed on the Savior's head, may be mentioned as part of them.

The greatest relic of all is the Bambino of Rome. The word *bambino* is the Italian for baby. The "Bambino of Rome" is an image supposed to be a representation of the infant Jesus, carved by St. Luke from a piece of the true cross. It is covered from head to foot with precious gems, the offerings of those who believe themselves to have been saved from death through its miraculous power. Ponderous locks guard this treasure which is only exposed to view at Christmas, and when special miracles of healing are to be performed. The tourist may, however, have his curiosity gratified by means of a magic dollar.—Rev. F. Grilli.

Standing for God is starting for glory.—Ram's Horn.

SOUTHERN BUSINESS UNIVERSITY, Mobile, Alabama.

Special Offer for the Spring and Summer Months, \$64.50.

Will pay your tuition, board and lodging for a three (3) months' course at Southern Business University in either Shorthand, Bookkeeping or Telegraphy. We have just arranged a Boarding Department in the home of Mr. L. L. Shoemaker, our Vice-President; meals, \$10.00 per month; rooms from \$1.50 to \$2.50 per month, according to location and number accommodated in each room; 20 minutes walk from the College; cars pass the house; short walk to the Bay Front and Park.

Our students get reduced rates in our magnificent new Y. M. C. A. Building and equipment, costing \$100,000.00. Have full access to Library, Gymnasium, Bathrooms and Swimming-pool. Those who enter for the combined course will be presented with a ticket covering their College term.

Speech instruction for all Civil Service examinations.

Diplomas awarded in all the departments. Write us when you expect to arrive and we will have a representative meet you at the train. Address either C. M. WILLIAMS, President, or L. L. SHOEMAKER, Vice Pres.

JOHN W. PATTON,

(Successor to Patton & White)

218 E. Capitol St., JACKSON, MISSISSIPPI.

Sell for Cash or on Easy Payments the Following Celebrated Makes of

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KIMBALL,
EVERETT,
BALDWIN,
HOBART M. CABLE,
HARVARD, and others.

PIANO PLAYERS.

KIMBALL (reed),
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CLOUGH & WARREN,
and others.

Will send catalogues with prices and terms. Write him.

J. W. PATTON, Jackson, Miss.

Westbrook Manufacturing Co.

MANUFACTURERS OF
Interior Finish and Mill Work
SPECIALTIES.

Store Fronts, Counters, Shelving, Office Tables and Fixtures, Casing, Base, Door and Window Frames, Pine and Oak Cabinet Mantels, Turned Work and Brackets. Send us your bills for estimate and we will save you money.

L. C. ADAMS, Sales Agent.
Office 210 E. Capitol Street, Jackson, Miss.

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Published and for sale by the Sunday School Board of the Southern Baptist Convention.

12mo, Cloth, Price 50 Cents, Postpaid.

Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. S. H. Gregg, D. D., LL.D., Pastor Calvary Baptist Church, Washington, D. C.

The Twentieth Century Sunday School.

Portrait of Author
Introductory Word
Lectures
1. Its Text Book
2. Its Leaders
3. Its Organization
4. Its Methods
5. Its Inspiration
Appendix

BAPTIST SUNDAY SCHOOL, 710 Church St., J. M. FROST, Secretary, Nashville, Tenn.

CHILDREN'S BIBLE DAY

For Sunday Schools and Churches in the Southern Baptist Convention.

Second or Last Sunday in June

Programs, Supplements and Mite Boxes now ready and will be furnished without cost in many quantities wanted.

Send in Your Orders

The Collection is for the Bible Fund, which stands for the Bible work of the Baptists in the Southern States.

SCHOOL BOARD, Secretary, Nashville, Tenn.

ANNOUNCEMENTS! ILLINOIS CENTRAL R. R.

DIRECT TO HAVANA

Via Illinois Central R. R. to New Orleans and the weekly Southern Pacific S. S. "Louisiana" to Havana. Leave Chicago and Cincinnati Friday morning, leave St. Louis and Louisville Friday noon, arrive New Orleans Saturday 10:00 a. m., leave Saturday 2:00 p. m., arriving at Havana Monday morning. Round-trip and one-way through tickets at unusually low rates. Free Illinois Central R. R. Illustrated Folder on Cuba, giving all particulars, on application.

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Ocean steamship sailings from New Orleans for Mexico, Panama, Central and South America, West Indies and Europe concisely set forth in a special folder issued by the Illinois Central R. R. Send for a copy.

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Special Tours of Mexico and California via the Illinois Central and New Orleans under the auspices of Raymond & White comb, will leave Chicago Friday, February 12, for Mexico and California via New Orleans, also from Chicago Friday, March 4th, for California via the Illinois Central and New Orleans. Entire trips made in special private vestibule trains of finest Pullmans, with dining car service. Fascinating trips, complete in every detail.

Illinois Central Weekly Excursions to California. Excursion cars, through to Los Angeles and San Francisco as follows: Via New Orleans and the Southern Route every Wednesday from Chicago; every Tuesday from Cincinnati. Via Omaha and the Scenic Route every Wednesday from Chicago.

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A delightfully unique city for the tourist to visit. Winter tourist rates now in effect. Double daily service and fast steamheated vestibule trains with sleeping cars, buffet-library-smoking car service and all meals en route in dining cars. Ask for an illustrated book on New Orleans.

GULFPORT, MISS.

The Great Southern Hotel, at Gulfport, Miss., on the Mexican Gulf Coast, has 250 rooms single or en suite, with or without bath. Steam heat, electric light, hot and cold running water, and telephone in every room. Reached via Memphis and the Illinois Central's fast morning trains, carrying sleeping and buffet library cars, with a single change, on same train en route to Memphis, into through sleeping car to Gulfport. Send for illustrated folder describing Gulfport.

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Direct Pullman Sleeping Car Service via Memphis. Send for book describing this most interesting of health and pleasure resorts.

Full particulars concerning all of the above can be had of any agents of the Illinois Central, or by addressing the nearest of the undersigned representatives of the "Central."

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Through Pullman Sleeping Cars Between Memphis, Tenn., and Gulfport, Miss., on Trains Nos 1 and 2 With Through Service on Same Trains:

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MEMPHIS, ST. LOUIS, CHICAGO, and LOUISVILLE.

SCHEDULE, Effective April 3, 1904:

No. 1.	No. 3.	No. 5.
Leave Jackson:		
5:25 a. m.	3:35 p. m.	4:30 a. m.
Leave Hattiesburg:		
8:10 a. m.	7:00 p. m.	7:58 a. m.
Arrive at Gulfport:		
10:05 a. m.	10:00 p. m.	11:15 a. m.
No. 2.	" No. 4.	No. 6.
Leave Gulfport:		
7:50 p. m.	7:00 a. m.	4:05 p. m.
Arrive Hattiesburg:		
10:00 p. m.	10:35 a. m.	7:20 p. m.
Arrive at Jackson:		
1:05 a. m.	2:10 p. m.	10:45 p. m.

GULFPORT—Mississippi's Greatest Deep Water Port, only twelve hours from Memphis.

AT JACKSON—Connections made with Illinois Central R. R. to all territory north, east, south and west; with Alabama & Vicksburg to Texas and the southeast.

AT HATTIESBURG—With New Orleans & Northeastern R. R., Mississippi Central R. R. (Pearl & Leaf River R. R.), and Mobile, Jackson & Kansas City R. R.

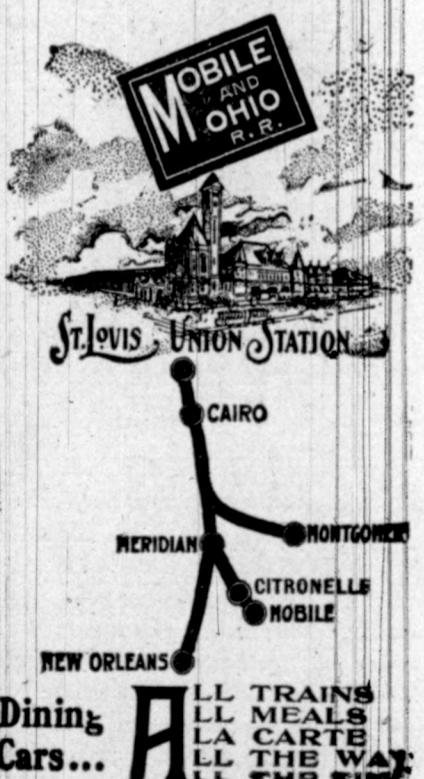
AT GULFPORT—With Louisville & Nashville R. R.

S. D. BOYLSTON,

General Passenger Agent,
Gulfport, Miss.

Low Rates to World's Fair.

On May 19th, the Mobile and Ohio R. R. will run coach excursion at very low round trip rates to St. Louis from stations Montgomery, Ala.; Meridian, Miss.; Booneville, Miss., and intermediate stations. Ask agents for particulars.



1904.

THE BAPTIST.

11

Sent on Approval to Responsible People.

LAUGHLIN Fountain Pen.

Guaranteed Finest Grade 14k
SOFT GOLD PEN.

To test the merits of THE BAPTIST as an advertising medium we offer your choice of these two popular styles for only \$1.00 Postpaid to Any Address.

(By registered mail 8 cents extra.)

Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade, large size 14k. gold pen, any flexibility desired—an ideal feeding device perfect.

Grand Special Offer.

You may try the pen a week, if you do not find it as represented, fully as fine a value as you can secure for three times the price in any other makes, if not entirely satisfactory in every respect, return it and we will send you \$1.10 for it, the extra 10c. is for your trouble in writing us and to show our confidence in the merits of The Laughlin Pen.

Illustration on left is full size of Ladies' style; on right, Gentlemen's style.

Lay this Baptist Down and Write NOW.

Safety Pocket Pen Holder sent free of charge with each Pen.

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Laughlin Mfg. Co.
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Small Potatoes

result from a lack of

Potash

in the soil. Potash produces size and quality.

We have valuable books which explain more fully the fertilizing value of Potash.

We will send them free to any farmer who writes for them.

GERMAN KALI WORKS,
New York—92 Nassau Street, or
Atlanta, Ga.—82½ So. Broad St.

In the Crusade In This Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and enabling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to some purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White,
Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300

STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

350

is the number of students wanted next session.
This is the old reliable, founded in 1826.

Send for Catalogue.

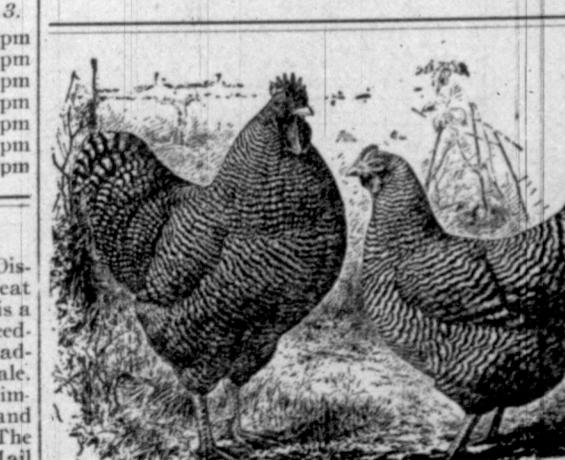
W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

BARRED and WHITE PLYMOUTH ROCKS

Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. I SAT ISFY MY CUSTOMERS.



LEARN TELEGRAPHY

and STATION WORK for RAILWAY SERVICE. We will teach you quickly thoroughly practically and refund tuition if situation is not assigned you. For full particulars address DALLAS TELEGRAPH COLLEGE, Dallas, Texas.



May 19,

Enthusiasm in the South.
In former years teachers have been making pilgrimages north for the enthusiasm and instruction necessary to make their winter's work a success. But of late this has become unnecessary, thanks to the Summer Session of Brenau Conservatory at Gainesville, Ga.

The summer of 1904 will have unusual treats for the musically inclined, for in addition to the thorough instructions given by the faculty, the Session of the Southern Music Teachers' Association is to be held in Gainesville, and will be graced by the presence of some of the most noted musicians of the United States.

Further particulars and Catalogue may be had by addressing Brenau College, Dept. E, Gainesville, Ga.

KNOCKED DOWN!

Mr. W. N. Campbell, the short hand prodigy, and Principal of the Stenographic Institute, will for the next sixty days give a full scholarship in Shorthand and Typewriting to each person entering for \$25.00. Now is your chance to take the best course under the best teacher for the least money. Enter quick or you will get run over in the rush. Address or call on W. N. Campbell, Ash Building, Jackson, Miss.

Attention is called to the announcement in this issue of the opening, July 2nd, of the Monteagle Assembly.

Cures Blood Poison, Cancer, Ulcers.

To Nashville, Tenn., and return, account Confederate Veterans Reunion, \$8.60 from Jackson. Tickets sold June 10th to 15th inclusive, final limit returning June 18th, with possible extension until July 10th.

To Dallas, Texas, and return, account General Assembly Cumberland Presbyterian Church, one fare plus \$2.25, tickets sold May 15th, 16th, 17th and 18th, final return limit May 31st, with possible extension of 15 days.

To Asheville, N. C., and return, account Annual Conference Young Women's Christian Association, one fare plus 25¢, tickets sold June 9th, 10th and 11th, with final limit June 22nd.

To Cincinnati, Ohio, and return, account Grand Lodge B. & P. O. Elks, tickets sold July 16th, 17th, return limit July 25th, with a possible extension of return limit until August 25th.

The A. & R. V. will begin selling tickets to St. Louis, Mo., for the Exposition on April 25th, selling daily. Fare \$25.45 sold daily with final limit December 15th; fare \$21.25 sold daily with final limit 60 days from date of sale; fare \$18 sold daily with limit 15 days from date of sale. Children between 8 and 12 years old will be half of the above rates.

We will also have a conch excursion on May 19, for which we will sell round trip tickets to St. Louis for \$11.45 with final limit ten days from date of sale. Please note these tickets will only be sold May 19th.

For information relative to special rates for various other occasions, apply to or write: J. W. NORTON, Ticket Agent Q. & C. Route, Jackson, Miss.

EAF?
Well, Listen!
The deaf are immediately able to hear ordinary conversation by the **Magnetic Oto phone**. Sound Waves which penetrate the **deafest ear**. A wonderful invention which restores hearing and removes all noise. **Guaranteed**. **Irresistible Effectiveness**, **Comfortable**, and **Harmless**. Not an air drum or trumpet. Compare it with other devices, and be guided by your intelligence. By its use deafness is no longer a hopeless affliction. **SEE OUR ADVERTISEMENT**.

The National Educational Association.

ANNUAL MEETING, ST. LOUIS, MO., JUNE 27 TO JULY 1, 1904.

The National Educational Association, composed of Educators from all parts of the country, will hold its forty-third Annual Session at the Louisiana Purchase Exposition, St. Louis, from June 27th to July 1st, this year.

All of the General Sessions, as well as the sectional sessions, will be held in World's Fair Buildings.

The headquarters of each State will be located in the State Building on the World's Fair Grounds.

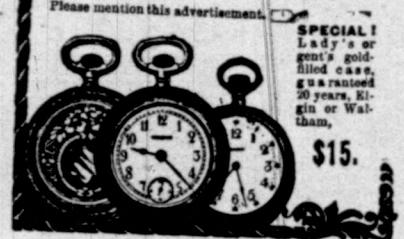
On the night of June 28th, a reception

will be tendered to the delegates at the Mission Building.

The local Committee, of which W. A. Carpenter, of St. Louis Board of Education, is chairman, advises that ample provision has been made to accommodate, either in hotel or private houses, all who may attend, and that detailed information can be obtained by addressing him.

The Queen & Crescent Route has announced very low round trip rates to St. Louis for the World's Fair, which will be available for delegates and others desiring to attend the N. E. A. Meeting.

For details, inquire of local ticket agent of the Queen & Crescent Route, or address G. H. SMITH, Gen. Pass. Agent, New Orleans, La.



Open Air Treatment for Consumption

Mission Ridge Sanitarium,

High Altitude, Attractive Grounds, Pure Mineral and Freshwater Waters. Free Booklet. Address, DR. T. J. PARRISH, 1704 Cherry St., Chattanooga, Tenn.

Dr. H. H. HARRISON, Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrison's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels

Peabody College for Teachers, Nashville, Tenn.

Summer Session: June 8 - August 8, 1904. 20 courses especially for Teachers. 10 secondary School Courses, 25 College Courses. Only charge \$5.00. Railroad rates, one fare for round trip plus 25 cents. Tickets on Sale June 5, 6, 7, 18, 19, 20; July 3, 4, 5. Write for information.

Bill Arp's Great Book

"From the Uncivil War to Date"

The best of his Famous Writings, selected by himself shortly before his death.

Memorial Edition, printed from large type, with wide margins, Biography and Illustrations, \$2.

Golden opportunity for Canvassers.

Greatest seller issued in many years.

Agents reporting as high as 12 orders per day. Exclusive territory. Liberal terms. Send 30 cents in stamp for outfit.

HUDGINS PUBLISHING CO., Atlanta, Ga.

Fare for round trip plus 25 cents.

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Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICES CENTURY BUILDING.

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Monteagle Assembly

An Old Field Weed.

Many seeing that old field weed, the mullein stalk, never consider the good it is accomplishing in curing lung troubles.

It presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein the finest known remedy for coughs, croup, colds and consumption. At Druggists, 25 and fifty cents.

Heals every sore or ulcer, even

deadly cancer, stops all aches and pains,

and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, Druggists \$1. To prove it cures, sample of Blood Balm sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

Job Work.

Printing of all kinds. Send to M. L. LOTT, Jackson, Miss.

Rooms of THE BAPTIST.

ACID IRON MINERAL

Is a great natural remedy of wonderful curative power, mined from a natural deposit. It cures all diseases involving inflammations, by purifying the blood and directly healing the irritated parts. Try it on an external sore and watch its magic healing.

It acts in exactly the same way on all internal inflammation,

such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease,

Stomach and Bowel Troubles. Numerous testimonials that it

cures when all other remedies fail.

"Cured me completely of bladder trouble" - Mrs. Nading, Winston, N. C.

"For sores A. I. M. is worth its weight in gold" - J. H. Davis, Beaufort, S. C. (Blood Poison.) By the use of A. I. M. I was cured in a few weeks. - J. P. Winkler, Branchville, S. C.

No equal for diseases peculiar to women.

Tones up the entire system. Four weeks' treatment, only 50cts. If your druggist cannot supply you, write to

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.

P. H. Haltiwanger, Pres., Columbia, S. C.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Ga.



The deaf are immediately able to hear ordinary conversation by the **Magnetic Oto phone**. Sound Waves which penetrate the **deafest ear**. A wonderful invention which restores hearing and removes all noise. **Guaranteed**. **Irresistible Effectiveness**, **Comfortable**, and **Harmless**. Not an air drum or trumpet. Compare it with other devices, and be guided by your intelligence. By its use deafness is no longer a hopeless affliction. **SEE OUR ADVERTISEMENT**.

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WOMAN'S WORK.

MRS JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

May, 1904.

Subject.—"Africa and Japan."

"Attempt great things for God."
Wm. Carey.

1. Scripture: A Contrast. "Behold your God," Isaiah 40:9-31; Psalm 115:8. This may be made more effective if an idol can be shown.

2. Prayer. For those in heathen lands, remembering especially our missionaries in Africa and Japan.

3. A Japanese Message. Write it on paper about five inches wide, two yards long. Select material for "message" from leaflet, "Our Workers and Our Work in Japan," by Dr. E. E. Bomar.

When it is all written, begin at the end and roll it up. In reading, the roll should not be unwrapped any faster than read.

4. Hymn, "Before Jehovah's Awful Throne." This was sung at divine service held on board Commodore Perry's flagship when his fleet anchored in Japanese waters Sunday, July 19, 1853.

5. Nuggets From Africa by different members. To be found in leaflet, "Our Work in Africa," by Rev. C. E. Smith.

6. Worth Reviewing: Great statesman born in Africa—Moses. Three great men who gave their lives for Africa, and died on their knees—Schmidt, Krafft, and Livingstone. Name of a missionary who said, "If I had a thousand lives, Africa should have them all."—Mackenzie. Greatest person ever in Africa—Jesus.

7. Roll Call: Responded to by verse of Scripture, or bright anecdotes about famous missionaries in Africa.

8. Minutes of Last Meeting: Other business.

9. Read Circular regarding "Young Banker's Friend, Money Box." What

Lost Hair

"My hair came out by the handful, and the gray hairs began to creep in. I tried Ayer's Hair Vigor, and it stopped the hair from coming out and restored the color."—Mrs. M. D. Gray, No. Salem, Mass.

There's a pleasure in offering such a preparation as Ayer's Hair Vigor. It gives to all who use it such satisfaction. The hair becomes thicker, longer, softer, and more glossy. And you feel so secure in using such an old and reliable preparation.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

think you of it?

10. Narrative Leaflet: "The Woman Who Gave Herself."

11. Remember in Prayer the meetings of the Convention and Woman's Missionary Union, in Nashville, Tenn., May 12-16.

Japan.

The fact that Japan is now one of the participants in a great Eastern war does not detract from our interest in that country as a mission field.

Mrs. Maynard, in a recent letter from Kokura, describes a scene, which brings vividly to mind similar scenes enacted during our civil war.

She tells how the whole city was stirred by the preparations of the troops for their departure—and how when the day arrived, fathers mothers, school children, merchants, missionaries, all accompanied them to the ship.

In 1859, the Foreign Mission Board of the Southern Baptist Convention determined to open a mission in Japan. About June, 1860, Rev. Mr. Rohrer and his wife embarked on the ill-fated steamer, Edwin Forrest, to make their home in Japan, as missionaries, but never a word has been heard from them to this day. Other missionaries were under appoint and would have gone, afterwards, but for the breaking out of the civil war. Our Board did not resume the effort to establish a mission in English, and was sometimes flogged by order of the prince because of this. In time, he visited McCallum and his wife, both natives of Alabama, were sent forth, and first landed in Yokohama.

In 1902, Rev. Ernest N. Walne and Mrs. Walne began their da- I understood God at first. * * *

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. The changes are it can't help it.

bors in Nagasaki, where they still remain.

Rev. Nathan Maynard and wife chose, as their field of labor, the city of Kokura, in 1894. 1898 found Rev. Harvey Clarke and Mrs. Clarke at work in Kumanoto, Japan. The Rev. Calder T. Willingham and wife began their missionary labors in 1902.

J. T. J.

Joseph Hardy Neesima.

Neesima Shimeta, or Joseph Hardy Neesima as he became known, was the first ordained native evangelist of Japan, and founder of the great Christian college in Japan known as Doshisha University.

His life is a wonderful illustration of what God can do with a man who puts himself in His hands to be used as He will. Neesima was raised up of God, led and used for the saving of His people as truly as was Moses.

Neesima says of himself: "I was born in the house of a prince in Yedo (1843); my father was writing master of the prince's house and his writer; my grandfather was an officer of responsibility. I was obedient to my parents and, as they taught me to do, I served gods made by hands with great reverence. I often rose up early in the morning, went to a temple at least three and a half miles from home, returning before breakfast."

The coming of Commodore Perry into the bay of Yedo when Neesima was ten years old, stirred his heart with a desire to do great service for his country. At fifteen, his heart "burned to find some teacher or missionary;" and for years he has been heard from them to this day. Other missionaries were under appoint and would have gone, afterwards, but for the breaking out of the civil war. In time, he visited McCallum and his wife, both natives of Alabama, were sent forth, and first landed in Yokohama.

January 23, 1889, Neesima died. A large tent was erected in the college grounds, for the

I understood Jesus was Son of Holy Ghost and He was crossed for the sins of all the world, therefore we must call him our Savior.

In the spring of 1864, when Neesima escaped from Japan—it being against the law to leave the country—to go to America where he could learn more of the true God and the civilization which his country needed. God had so ordered it that the ship which bore him to America was owned by a Mr. Hardy, whose aim in life was "to make money for God," and who, when the long year's voyage was over, took the earnest exile into his home and for ten years gave him every advantage in education. During this interval, he received a Japanese government permit to continue his studies, and was invited to meet the Japanese Embassy in Washington, with whom he spent a year, devoting all his energies in helping them gain the information they desired. In traveling with them through Europe, he always stopped off Saturday nights alone, and followed after on Monday. By his faithfulness to principle, he gained the confidence of these men, and when he returned to Japan in 1874, and wished to start his school for which large funds had been given him in America and elsewhere, they were at the head of the government, and to their confidence in him, the Doshisha school largely owes its existence.

During the first twenty-five years of the Doshisha's life, nearly five thousand students entered the school. Many of them afterwards engaged in Christian work in Japan.

On January 23, 1889, Neesima died. A large tent was erected in the college grounds, for the

A Texas Wonder**Hall's Great Discovery.**

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Jackson, Miss., Jan. 17, 1899.—I have for years been a sufferer from kidney and bladder troubles. I have tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Ass't Chief of Police.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

50 cts. of druggists or R. P. Hall & Co., Nashua, N.H.

1904.

THE BAPTIST.

15

Home Treatment for Cancer.

Dr. Bye's Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbe and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

eggs only. Beat the eggs well, yolks and whites together, taking care not to beat them until they are thin and watery. For each six eggs heat two tablespoonsfuls of butter in a frying pan. When it is quite hot put in the beaten eggs, with salt and pepper. With a fork bring the cooked part of the eggs from the edge to the center, and when it is thickened take hold of the pan, turn the omelet over on the dish, and serve at once. By turning over the edges while the center is still soft the omelet will be kept juicy and tender.—May Woman's Home Companion.

chapel could not hold the thousands, including "graduates from all parts of the empire, provincial and city authorities and representatives of foreign missions."

He could not be buried in the Buddhists' grounds as he was

"The very head of Christianity in Japan," yet ten friends bore a banner with the inscription, "From the Buddhists of Osake."

An earnest body of Christian directors now have charge of the Doshisha. The number of students is increasing, and the Christian life and spirit of the school continue to improve.

Of Neesima, let us remember, he made an impression on the whole nation. He founded a school which has changed the history of Japan, and the inspiration of his life will live in Japan as long as Japan lives.

F. J. CHENEY & CO., Toledo, O.

\$1.00. Sold by druggists. 75c.

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SEAL.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists. 75c.

Hall's Family Pills are the best.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

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SEAL

THE GREAT CONVENTION.

[Continued from page 13.]

prayer of thanksgiving and praise to God for this great occasion, and Dr. Hatcher starts up "Am I a Soldier of the Cross," to the chorus, "We'll work 'till Jesus Comes," and three thousand voices roll it up to the skies as their hearts desire. Surely it is good to be here. Would that everybody in Mississippi and the world were here!

The old Missionaries—E. A. Nelson and wife, 900 miles up the Amazon valley; E. S. Cheever, R. W. Hooker, M. D., and A. G. Watkins of Mexico; R. T. Bryan, Miss Julia McKensie and Dr. and Mrs. R. N. Grayes of China, are introduced, and the men make brief speeches. When Miss McKensie comes out attired in beautiful Chinese dress and sings in Chinese, "Amazing Grace" to the chorus, "O How I Love Jesus," all the people stand and repeat it in English. John T. Jordan wants to shake hands with all these missionaries, and so do all of us, and they line up for the handshake. Dr. Gray closes in prayer, and the people shake hands, sing, weep and rejoice as they retire from the building—and the hour is past six o'clock! And we are to meet again at 8.

MONDAY—LAST SESSION.

The convention comes to order by singing, "Where He Leads Me I will Follow," O. L. Hally leading in prayer. A. J. Barton reads and speaks to the report of the committee to draft resolutions in memory of the late Dr. Henry McDonald, who was a member of both the Home and Foreign Mission Boards, a preacher of rare gifts, grace and power.

Dr. J. P. Stuart of St. Louis, offers a resolution that we send a message of fraternal greetings to the Anniversary of our Northern brethren now in session at Cleveland, Ohio.

Secretary Gregory reads a telegram of fraternal greetings from Drs. Patton and Thompson of Alabama, now returning from the World's Sunday School convention in Jerusalem.

A. N. Boone of Memphis, offers a resolution which is voted unanimously and enthusiastically, that Baptist preachers do not perform marriage ceremonies, when either one of the contracting parties is divorced for other than the one Bible reason.

Secretary Burrows reads a long communication from the bureau of the Federation of Churches, inviting delegates to be sent to meet with them in their next meeting in New York.

Dr. Gambrell moves, in view of the fact that Baptist churches have all the federation we need, or can have, that we decline to enter into the proposed federation, and that the Secretary be instructed to return a courteous answer. "What kind of an answer shall I send?" asked Dr. Burrows. "A courteous answer," replied Dr. Gambrell—and all the people laugh.

Dr. Potts offers a resolution that our legislators pass more stringent legislation against the divorce evil. Passed unanimously.

Dr. Pickering moves that a committee be appointed to secure better reports in the great rallies, of our meetings in the future. Carried.

The hour of the special order, hav-

ing arrived, the further consideration of the Foreign Mission reports, Dr. Cores reads the report on item of interest, which is given in full in another column of this report. Dr. R. T. Bryan of China, speaks to the report. He says that this afternoon's experience has filled him too full for utterance. He tells, for the benefit of those who are struggling to decide this question, of his experience in settling the question of the call to the foreign field. He told the Lord, if He would open up the way he would go—and has been on the go ever since. If you were to put China down in the United States, she would cover every inch of it, and stretch out 1,300,000 square miles into the Pacific Ocean. Recent wars have humbled China. She is looking for teacher. Who'll be her teacher? We must be her schoolmaster. It will take men and means; we have both, and recently our men and means are getting together and we must use them to redeem China. We need to pray for more native helpers, for China is looking for home leaders. We must have our publishing house equipped for the large demands that are now upon us to give the Chinese literature in their own tongue. I am going back to build Yale's College, and I know you people will furnish the money for I have put it upon your hearts as I have gone up and down the country—so good bye.

George W. McDaniel of Texas, is the next speaker. The congregation standing sings, "How Firm a Foundation," as he comes to the front, who in a most charming style and eloquent words cheer us on to higher resolves in missionary endeavor.

The last speaker of the evening and of this session of the convention, is J. L. White of Georgia. He shows how easy it is for us to do something great for missions. We need three things:

1. Passion for souls. The burden of Christ's heart tonight is a lost world—shall ours be less?

2. The use of the hidden force of prayer. No great work has ever been done without much prayer—in Bible times or in our own times. The sooner we learn this the better for the world.

3. Cultivate the grace of giving. The preacher must be a past-master in this art. The people will usually follow the example of the pastor in giving. Insist upon all giving, but especially upon the rich giving much. This great forward movement in missions is but the beginning of "the coming revival" of which we hear so much.

On motion of A. J. Barton the convention adjourns to meet next year in Kansas City. While "God Be With You 'till We Meet again" is sung a general handshaking takes place, a number of the older brethren embracing each other, and many eyes are wet with tears. A gentle tap of the president's gavel and solemn stillness reigns throughout the great tabernacle. E. E. Bomar offers the closing prayer, and President Eagle announces the convention adjourned—and thus closed one of the greatest religious meetings of the world.

W. P. P.

[NOTE.—The sum total of the collection for the Seminary was \$53,202.00. To the number of "Mississippians" who preached on Sunday should be added the

names of J. R. Farish, S. E. Tull, Dr. J. L. Johnson, H. C. Rosamond, filling the place of Dr. Sproles, and I. H. Anding instead of J. H. Anderson.

At 5 o'clock Wednesday, the hour of going to press, the mail brought to our desk a copy of the minutes of the above described Convention, consisting of 264 pages, and the job is one of the neatest and completest of the printer's art. Hurrah for our secretaries!]

Some Sweet Day.

Some day we'll cease our toiling here,

Our hopes are now on things above.

Some day, without a doubt or fear,

We'll gather home to those we love.

Some day the cord of life will break

That holds us to this house of clay;

In which we groan till we shall wake

In that fair home of endless day.

O glorious hope, that sweet, sweet day

That hope the anchor of our soul,

To keep us saved in Christ the way,

And trusting Him tho' billows roll,

Some day, the time seems strangely near,

When life's frail thread shall severed be!

And we shall see the home so dear,

From earthly cares forever free.

Some sweet day, O, blessed day,

When we shall speed from earth away?

Our feet shall press the golden shore

To be with Christ forevermore

C. B. B.

Yazoo City, Miss., May 6, 1904.

Heart Aches.

BY W. O. HUFF, MERIDIAN, MISS.

Whence cometh these heart aches?

And for what purpose are they?

Do they come for Jesus' sake?

To make us ready for a better day?

Why was little Zollie taken away?

When we worshipped and loved him so.

It made our hearts sad that day,

For we could see him no more, no, no.

And little Walter we could not keep

For the Lord came for him too,

And again we were made to weep,

For instead of one He had taken two.

Next little Alma was called to go

And our hearts did bleed so free;

And we were bowed down so low,

For instead of two He had taken three.

Sad, and sad, and sadder still

Was this bleeding heart of mine,

Wh'n the Lord in the purpose of His will

Came for the fourth and left me behind.

The fourth was the companion of my life.

Since she has gone I wish not to stay.

For this world is a world of strife

And I long to be with her that went away.

In these heart aches I see some good.

For this world has lost its charm for me;

My mind is now turned heavenward

To meet the fourth and the other three.

Yes, I must forever freely admit

That heart aches are a blessing true;

To make us better and help us repent,

That we may live a life good and pure.

Thousands of Children

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuprune, Savannah, Ga.

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THE MISSISSIPPI TEACHERS' AGENCY Has Nearly 100 Vacancies!

Among them may be mentioned the following: 16 Principals, \$55.00 to \$110.00 per month; 22 Assistants, Graded Schools. We have calls for a number of good Teachers for rural schools.

Mississippi Teachers' Agency, Jackson, Miss.



BLACKMAN'S MEDICATED SALT BRICK

The Greatest Stock Remedy Known. As a tonic, blood purifier, liver and kidney regulator and aid of digestion, it has no equal. No dosing, drenching or mixing with feed. Every animal his own doctor. Always in place and ready for use. Thousands endorse its wonderful merits. If your dealer does not handle it, enclose us \$1 for trial sample of four brick sent by express prepaid. Fully guaranteed to give satisfaction or money refunded. For further particulars write for full descriptive circulars, testimonials, etc. Special prices to dealers.

Blackman Stock Remedy Co., Sole Mfrs., Chattanooga, Tenn.

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ELIXIR BABEK

The Quick and Sure Cure for MALARIA, CHILLS, FEVER AND LA GRIPPE.

It is a powerful tonic and appetizer. Will cure that tired feeling, Palpitation, Limbs and Head. Is a purely vegetable compound, and contains NO QUININE OR ARSENIC. Prepared by Kloczewski & Co., Washington, D. C. Price 50cts.

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